

~~SHORT~~ . INTRODUCTION

THE ORDINARY PRÁKRIT

OF

THE SANSKRIT DRAMAS,

WITH A LIST OF COMMON IRREGULAR PRAKRIT WORDS

REFERENCE

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NOTICE.

PROFESSOR WHITNEY, in some remarks which he published last year in an American journal, and which were republished in Messrs. Trubner & Co.'s "*Record*" for April, alluded to the difficulty which the student found in reading the ordinary Sanskrit dramas from the absence of any short introduction to the grammar of the dramatic Prákrit. It occurred to me that I might supply this want, if I republished, with some additions, the outline of Prákrit grammar which I compiled in 1854 as an introduction to my edition of the *Prákṛita-prakāśa*. I have accordingly drawn up the following sketch, which I hope will contain all that the student will require to enable him to read the ordinary dramas, as the Śakuntalá, Ratnávalí, etc., and the list of irregular words at the end will help him to unravel some of the more anomalous forms, where the ordinary rules of letter-change fail.

CAMBRIDGE, May 28, 1875.



AN INTRODUCTION

TO

PRÁKRIT GRAMMAR.

REFERENCE

PRÁKRIT is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student, for not only is a knowledge of Prákrit (and especially of the principal dialect usually understood by that name) essential to the explanation of many forms in the modern languages of India—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-European family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and French with the Latin out of which they sprang. At the same time Prákrit is closely connected with several deeply interesting historical questions. The sacred languages of the Buddhists of Ceylon and the Jamas of India are only different forms of Prákrit: and

in fact Páli seems to have been chosen as the Buddhist sacred language for the very purpose of appealing to the sympathies of the people in opposition to the Sanskrit of the Bráhmans. When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the names of Antiochus and other Greek princes about 250 B C, is also a form of Prákrit, and similarly we find it on the bilingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas, for while the heroes speak Sanskrit, the women and attendants use various forms of Prákrit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

The word "Prákrit," as used by the grammarians, signifies "derived," thereby to denote its connexion with the original Sanskrit, thus Hemachandra defines it — *Prakritih samskritam, tatra-bhavam tata agatam va 'prakritam'* But originally it may have only meant "common," "unrefined," as in the line in the Mahábhárata, where it is said that bráhmans must not be despised, *durvedá va suvedá vá prákṛtáḥ samskritás tathá*

The later grammarians include many varieties under the name, but most of these are probably the subtle refinements of a later age, as the older the grammarian is, the fewer we find the dialects to be, and the oldest, Vararuchi, has only treated of four—the Maháráshṭrī, the Paśá chí,¹ the

¹ The Paśá chí is chiefly remarkable as being the dialect in which the *Vṛhat-kathá* is said to have been originally written.

Māgadhi, and the Śaurasenī Of these the first is considered by him as the most important, and it is this which Lassen has treated as the "dialectus praeipua" in his "Institutiones" Its grammar is given in the first nine sections of Vararuchi's "Prākṛita-prakāśa," the remaining three sections being devoted to the peculiarities of the other three dialects

The Mricchhakatikā contains a curious farrago of dialects, which renders that drama a mine of interesting Prākṛit forms, and the fourth act of the Vikramorvaśī, where the King raves in a monologue, is written in a very peculiar dialect, which seems to be a poetical variety of the Apabhramśa, the name given by later grammarians to a form of Prākṛit far removed from its original type With these exceptions, however, the Sanskrit dramas contain little¹ but the ordinary Prākṛit in its two closely-united forms, the Śaurasenī, the dialect used in prose,² and the Mahārāshtrī, or that used in poetry. The same rules generally apply to both, but the prose dialect indulges less in the licence of eliding medial single consonants, and certain forms in declension and conjugation are more peculiar to it, as will be noted in the course of the following sketch The language, however, of the dramas often varies from Vararuchi's rules, especially in the prose parts.

This little grammar is chiefly intended for the ordinary Prākṛit as used in the dramas, and indeed until lately we had no specimens of the poetical dialect beyond the few

¹ Thus the fisherman in S'akuntalā, act vi, uses Māgadhi, and some of the characters in the Mudrārākshasa speak in a debased dialect

² Dr Pischel has treated of the Śaurasenī in Kuhn's *Beiträge*, vol viii, but many of his conclusions seem to me very uncertain

verses which occur in the plays, and the few Prākṛit quotations in the works on rhetoric. Professor Weber, however, has lately printed a considerable portion of the *Saptaśataka* of Hāla, which has opened a new field for the student of the Mahārāshtrī. We have there a series of *āryā* couplets which are of the utmost interest for the study of Prākṛit, but as they lie beyond my immediate object, I have only occasionally made use of them for this sketch. I have added however, as an appendix, ten specimens from Hāla, as a short exercise for the student in the poetical dialect.

SECTION I

Prākṛit almost always assumes the Sanskrit bases, its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue, and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words, and then those which it effects in their declension or conjugation.

1 Vowels

Prākṛit retains all the Sanskrit vowels except *ri*, *ri* (*ī*), *ai*, and *au*.

Ri initial becomes *ri*, as *rīna* for *ṛīna*, and sometimes even when a consonant precedes, this consonant being then elided, as *śāṇsa* for *śadriśa*. *Ri*, when preceded by a

consonant, generally becomes *a* or *i*, unless it is preceded by a labial, when it often becomes *u*, as *tana*, *kaa*, *ditthi*, *bhinga*, *puhavi*, *pautti*, for *trina*, *krita*, *drishti*, *bhringa*, *prithavi*, *pravritti*. These changes rarely occur in an initial *ri*, but we do find *isi*, *uyyua* and *udu*, for *rishi*, *ryu* and *ritu*.

Ri never occurs in any Prákrit word, thus the Prákrit genitive plural of Sanskrit words in *tri* is formed from a base in *a* or *u*.

Khṛta becomes *kṛtta*

As becomes *e* or *ai* (rarely *i* or *ī*), as *sela*, *daichcha*, for *śaila*, *daitya*.

Au becomes *o* or *au* (sometimes *u*), as *komui*, *paura*, *sundera*, for *kaumudī*, *paura*, *saundarya*.

Of the remaining vowels *e* and *o* are no longer diphthongs, and may be long or short as to their quantity.

The following is a general principle, which runs through Prákrit —before two consonants a long vowel is shortened, that is, *á*, *ī* and *ú* become severally *a*, *i* and *u* (*e* and *o* being common may remain), as *magga* for *márga*, *diggha* for *dirgha*, *puvia* for *púrva*. Subsidiary to this are the two following rules [a] if the long vowel is retained, one of the consonants is elided, as *isara* or *issara* for *īswara*, *visáso* or *vissáso* for *viśwasa*, [b] a short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jihá* for *jihwá*. *E* and *o* being favourite vowels in Prákrit, *i* and *u* before a conjunct are frequently changed to these, as *penda*, *tonda*, for *pinda*, *tunda*. We occasionally meet with instances of hyperthesis, where *y* changes an *a* in a preceding syllable to *e*, thus *peranta*,

sundera, for *paryanta*, *saundarya*, so too *achchhera* for *ásch-arya*. In a few words *u* in the first syllable becomes *a*, as *mauda* for *mukuta*, for *purusha* and *mátra* we have the anomalous *purisa* and *metta*

Besides these more regular changes, we also find in the grammarians and in the written Prákrit, especially in the *Sapta-śataka*, many irregular vowel-changes, as *samiddhi* or *sámiddhi* for *samruddhi*, *uklhaa* or *ukkhua* for *utkhata*, *paduha* for *pataha*, etc. These irregularities are very noticeable in compound words, where vowels are lengthened and shortened at will, and even syllables are often arbitrarily dropped, thus we have *jaunaada* and *jaunaada* for *yamunata-tata*, *suumara* and *somára* for *sukumara*, *ráaula* and *íáula* for *ráyakula*, etc (cf Var iv 1, Weber, *Saptaś* pp 32, 33)

2 Single Consonants

(a.) The ordinary Prákrit has no palatal or lingual sibilant, both being alike represented by the dental, *n* is everywhere changed to *n*, unless it is followed by a dental consonant, and an initial *y* becomes *j*, with these exceptions, initial single consonants generally remain unchanged (We find a few exceptions, as *una*, *n*, for *punah*, *cha*, in the plays, but these are not recognized in Vararuchi, cf also the isolated words in Var ii 32-41, which are given in the Appendix) In composition, or when a particle, as *su*, *a* privative, etc, is prefixed to a word, its initial single consonant is no longer preserved, as *ayautta*, *suumára*, for *áryaputra*, *sukumára*

(b) Final single consonants are dropped, except *m*, and

sometimes *n*, which become anuswára, a final anuswára is also often omitted. The finals of nouns often assume *a* or *á*, and so cease to be final, as *páusa*, *saríá*, for *právrish*, *sarít*

(c) •Medial single consonants

h, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *v*, may be optionally elided or retained, but *t* and *p*, when not elided, generally pass into *d* and *b* or *v*¹ (These elisions are much more frequent in the poetical than in the prose dialect) The preposition *prati* is always written *padí*.

Y is generally elided, as *vau*, *naana* for *vayu*, *nayana*

N becomes *n*, *t* becomes *d*, *d*² often becomes *l*

Kh, *gh*, *th*, *dh*, *bh*, may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose dialect), *chh*, *jh*, *dh* remain unchanged *Th* always becomes *dh*, *ph* usually remains unchanged, but may become *bh* (Var ii 26, cf Lassen, p 208)

R often becomes *l*, this is universal in the Mágadhí and the inferior dialects *N*, *m*, *l*, *s*, *h*, remain unchanged *Ś* and *sh* generally become *s*, but in *daśa* and its derivatives and *duśa*, we find *h*, as in *eśraha*, *diśa*, for *ekádaśa*, *divasa*, and so to in *eddaha* for *idriśa*

Single consonants are often arbitrarily doubled in the middle of a word, thus we have *ekka* or *ea* for *eka*, *asivva* or *asiva* for *asiva* (Var iii 52, 58)

¹ It is doubtful whether *b* is a Prákrít letter, the MSS generally write only *v*

² *D* and *r* are occasionally interchanged (cf Hind ॥ and ॥), thus we find, Vepí-a p 19, l 2, *pađihađissamo* for *pariharishyama*, and Ś'ak p 56, l 12, (Böhtl) *malaatarummúla* for *malaataf-* (*đ*)

3 *Conjunct Consonants*

It is in these that the Prákrit changes are most manifest, and as several distinct Sanskrit combinations are often merged into one Prákrit form, it is sometimes not easy to recognize the original word in its disguise. Prákrit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same, this it generally effects by eliding one or the other, and then doubling the remaining one. As a general rule it is the first letter of the conjunct which is elided, but an *n*, *m* or *y* is elided when the second, and an *r*, *l* or *v* is everywhere elided, whether first or second. There are, however, several exceptions in the various individual combinations. One rule may be observed,—viz whenever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter, as in *lkh* for *sk*, *shk* or *ksh*, or by *h*, if the other letter has no aspirate, as *nh* for *sn* or *shn* (The only exception to this is when the two letters belong to different members of a compound word, thus *tiras-karo* becomes *tirakháro* not *tirakhkharo*). *R* and *h* are never doubled. *H* in a conjunct is always written last, thus *vamhana* for *bráhmāna*. When *r* is involved in a conjunct, it sometimes passes into anuswára, and the same also applies, but rarely, to *v* and a sibilant, thus *darśana*, *vakra*, *ásua* and *ásru* become *damsana*, *vamla*, *amsa* and *amsu* (cf Var iv 15). In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha* (cf. Var iii 59-66); *y* in *ry* sometimes becomes *i*, as *choria* for *chaurva*.

Table of Prakrit Conjuncts

The following table will show at a glance the various Sanskrit combinations which each Prákrit one represents. As given here they properly refer to those *in the middle* of a word, but by dropping the first letter, they will equally apply to those *in the beginning*, thus *kkh*=*ksh* when medial, as *jakkha* for *yaksha*, but *kh*=*ksh* when initial, as *khada* for *kshata*, similarly *pp*=*pr* medial, but *p*=*pr* initial.

क = क्, क्त (?)¹, क्य, क्र, कं, क्ल, क्ल, क्क, as *ukkanthá*, *mukka*, *Chánakha*, *Sakka*, *akka*, *viklava*, *uklu*, *piikka*, for *utkantha*, *mukta*, *Chánakya*, *Śakra*, *arka*, *viklava*, *ulka*, *pakwa* ²

कृ = कृ, ख, च, तृ, (च्य), ञ, स्, (ण), स्, :ख, as
 ukkhandida, akkha, yakkha, ukkhitta, mukkha, khandā, khalā,
 dukkha, for utkhandita, akhya, yaksha, utkshipta, mushka,
 skandha, skhalita, duhkha

रग=ङ्ग, ज्ञ, म, रम, ग्य, य, र्ग, ला, as *khagga, mugga, nagga, jugga, jogga, samagga, vagga, vaggda*, for *khadga, mudga, nagna, yugma, yogya, samagra, varga, valgita*

रघ = (रघ), ह, घ, ञ, घ, घ, as *ugghādida*, *viggha*, *siggha*, *nigghina*, for *udghātita*, *vighna*, *śighra*, *nirghrīna*

$\mathbb{F} = \mathbb{F}$, as *sankhoha* (or *samkkhoha*?) for *sankshobha*

च=अ, त्, र्, as *achchuda*, *nichcha*, *chachchariá*, for *achyuta*, *nitya*, *charchariká*³

¹ *kk-kt* is sometimes found in the plays, cf Stenzler's note, *Misch* p 29, l 20

³ *kk* = *shk*, *sk*, only in a compound word, as *nikkampa* = *nishkampa*, in all other cases it would be *khh*. The same holds good of *chch* = *śch*, and *pp* = *sp*, *shp*

³ We find *chéh* for *śeh*, but only in words like *nichchaa* for *máchaya*, where we have the preposition *nis* compounded with a word beginning with *ch*.

च = छ, ई, ऊ, ष, त्व, ज्ञ, त्त, त्त्य, प्प, व; as *mucchha*, *mucchhá*, *kucchhánāa*, *achchhi*, *uchchhitta*, *lachchhi*, *vachchha*, *machchha*, *lichchhá*, *achchhera*, for *muthyá*, *múrchhā*, *krichchhránaka*, *akshi*, *utkshipta*, *lakshmi*, *vatsa*, *matsya*, *lipsá*, *áscharya*

ज = ज्ञ, व (sometimes), व, र्ज, ज्ञ, व, र्य, य (rarely), as *khujja*, *savvaja*, *vajja*, *gajjida*, *payjahida*, *vijja*, *kajja*, *sejja*, for *kubja*, *sarvajna*, *vajra*, *garjita*, *prajwalita*, *vidya*, *kárya*, *śayyá*

म = म्य, ह्य, as *mayha*, *rayhaa*, for *madhya*, *váhyaka*

ट = तै, as *nattai* for *nartaki*.

ड = ष, ष,¹ as *ditthi*, *gotthi*, for *drishti*, *goshti*

डु = तै, दै (rarely), as *gadda*, *gaddaha*, for *garta*, *gardabha*

डु = द्य, as *addha* for *adhya*

ण = ण⁽²⁾, ञ, ञ, ञ, ण, न्य, र्ण, एव, न्व, as *runna*, *janna*, *Payjunna*, *pasanna*, *punna*, *annonna*, *vanna*, *Kanna*, *anne-sana*, for *rugna*, *yajna*, *Pradyumna*, *prasanna*, *punya*, *anyonya*, *varna*, *Kanwa*, *anveshana*.

ह = हण, झ, ण, ख, ह, ह, as *tinha*, *panha*, *Vinhu*, *panhuda*, *purvanha*, *vanhi*, for *tikshna*, *prásna*, *Vishnu*, *prasnuta*, *púrváhna*, *vahni*.

त = त्त, त्त, त्त, त्त, व, त्व, तै, as *bhatta*, *sutta*, *patti*, *atta*, *sattu*, *satta*, *muhutta*, for *bhakta*, *supta*, *patni*, *átma*, *śatru*, *sattwa*, *muhúrta*.

त्थ = वथ, व,² र्य, त्त, त्त, as *sitthaa*, *tattha*, *pattha*, *hattha*, *avattthá*, for *sikthaha*, *tatra*, *partha*, *hasta*, *avasthá*

¹ ट्ठ stands for *stā* in *attā* for *asthi* "a bone," and in *stha* for *sthita*

² ट्ठ = *tr* only in the adverbial terminations, as *ettā*, *tattā* for *atra*, *tatra*

इ=द्, (ज्ञ¹), द्र, दे, द, as *sadda*, *bhadda*, *saddūla*, *addara*, for *śabda*, *bhadra*, *śārdūla*, *advaita*.

व=ग्घ, व्य, घ, ध, as *sinuddha*, *laddha*, *addha*, *addhá*, for *snigdha*, *labdha*, *ardha*, *adhvan*

, द=न (Śaurasenī, sometimes), as *kīndu*, *pahāravando*, for *kintu*, *prabhāvan*¹

प्प=त्प, प्य, प्र, प, ल्य, ल, वप्, as *uppala*, *vinṇappa*, *appa*, *sappanna*, *appa*, *vippava*, *ruppa*, for *utpala*, *vinṇapya*, *apriya*, *sarpaniya*, *alpa*, *viplava*, *rukma*

प्फ=त्फ, फ्फ (:फ), स्फ, प्य, स्य, as *upphulla*, *nipphala*, *phuda*, *puppha*, *sarīrapphamsa*, for *utphulla*, *nishphala*, *sphuta*, *pushpa*, *śarīra-sparśa*

ब्ब=द्व, वै, व्र, as *ubbandhiya*, *abbamhanam*, for *udbandhya*, *abrahmanya*

ब्भ=ग्भ, ब्र, भ्य, भ, भे,³ as *pabbhara*, *sabbhara*, *abbhatthana*, *abbla*, *gabbha*, for *pragbhara*, *sadbhara*, *abhyarthana*, *abhra*, *gaibha*

म्म=इम, एम, न्म, न्य, मे, ल्य,⁴ as *dimmuha*, *chhammuha*, *jamma*, *somma*, *amma*, *gumma*, for *dinmukha*, *shanmukha*, *janma*, *saumya*, *carman*, *gulma*

म्ह=प्म, च्म, स्म, ह्य, as *gimha*, *pamha*, *vimhaa*, *bamhana*, for *grishma*, *pakshman*, *vismaya*, *brahmana*

य्य=र्य, र्ज (Māgadhi), as *kayye*, *duyyane*, for *kāryam*, *durjanah*.

रि=दृ, र्य (sometimes), as *tarisa*, *choria*, for *tādṛśa*, *chaurya*

¹ Cf Böhtlingk's *Sakunt*, p 166, note

² *Appa* is a Prākṛit form for *dīma* as well as *atīa* *Pp*=*sp*, *shp*, only in a compound word, as *chāuppaha*=*chatuspatha*

³ *Bbh*=*hw* in *vibbhala*=*vihwala*

⁴ *Mi*=*mi*, as *mīdā* for *mīdā*

क्ष = ख, खे, (ख), ये (rarely), as *salla*, *nullaya*, *pallāna*, for *śalya*, *nūlayya*, *paryana*.

कृ = क, as *kalhāra* for *kahlāra*

क्व = व, (क्व), वे, as *kavva*, *purva*, for *kavya*, *pūva*

स = श, अ, अ, स्व, as *damsana*, *amsu*, *amso*, *manamsini*, for *darśana*, *āśru*, *āśwa*, *manaswini*

स्स = ष, रम, श्र, अ, अ, ष, य, ष, स्व, स, स्व, as *issa*, *rassi*, *rājassālaa*, *vissanta*, *assa*, *sossa*, *pussa*, *parissaāmi*, *tassa*, *sahassa*, *tavassi*, for *iśha*, *raśmi*, *rajaśyālaka*, *iśranta*, *āśwa*, *śushma*, *pushya*, *parishwajāmi*, *tasya*, *sahasra*, *tapasum*

N B —When three consonants come together in the Sanskrit word, the semivowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha* = *matsya*, unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (Var 111 56), thus *vinjha* = *vindhya*, *dhy* becoming *jh* by 111. 28

Although the above combinations are the regular substitutions, irregularities are often found, especially in metrical writings such as Hāla's *Sapta-śataka*. Thus Vararuchi gives *teloā* as well as *tellokha* for *trailokya*, and we find *nahaala* for *nabhastala* (Utt Rāma Ch, old ed, p. 105, *Sapta-ś*, 74) as well as *nahatthala* (Māl Mādh., p 90), etc

¹ *Vv* = *dv* only in such cases as *uvella* for *udveshāte* (Varar viii 41), where a radical *v* follows the preposition *ud*, cf Lassen, p 258 We once find *v* = an initial *dv*, as *vdraha* = *dvaddāsa* (Var 11. 14)

SECTION II

We may divide Prákrit nouns into five declensions
 1. Those ending in *a* and *ā* 2 Those in *i* and *ī*. 3 Those in *u* and *ū* 4 Those ending originally in *ri*. 5 Those ending originally in any consonant

The two last classes have only a few cases which entitle them to form separate declensions. Masculines in *ri* assume a new termination in *āra* or *āra*, as *piaro*, *piarena*, *bhattāro*, *bhattarena*, for *pita*, *pitrá*, *bhartá*, *bhartrá*, in the nom and acc plural, the instr and gen singular, and the loc plural, *u* may be substituted for a final *ri*, and the word is then declined as if originally ending in *u*, as *bhattuná*, *bhattuno*, for *bhartrina*, *bhartuh*. This form is also used in composition, as *bhattukulu* for *bhartri-kula*. Nouns of relationship admit also of a nominative singular in *á*, as *pia* for *pita*, and *matrī*, thus becoming *maá*, is declined like a feminine noun of the first declension. *Bhartri* forms its vocative as *bhatta*. Its feminine is *bhattinī* or *bhattinī*.

Nouns ending in a consonant either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara*, nom *saro*, for *saras*, *kamma*, nom *kammo*, for *kāman*; or add an *a* or *ā* to the base, as *sarado*, *āsā*, for *śarad*, *āsī*. This, however, chiefly applies to those cases whose terminations begin with consonants, these different expedients being adopted to avoid the necessity of modifying the conjunct, which the meeting consonants would produce, in those cases whose terminations begin with vowels, the

Sanskrit form is more often retained, modified by the usual Prákrit laws, as *bhavadú* (instr of *bhavat*), *áusa* for *ayusha* (instr of *áyus*)

Prákrit has no dual number nor dative case (substituting the genitive for the latter), but it has two terminations of the ablative plural *hinto*, which signifies "from" in a *causal*, and *sunto*, which signifies "from" in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

DECLENSION OF NOUNS

वच्च् = वृच् masc (neut वण = वन)

	SINGULAR	PLURAL
Nom	वच्च्ओ (neut वणं)	वच्च्ओ (neut वणाहं -इ, वणा, वणाणि in prose)
Acc	वच्च्ं —	वच्च्हे, वच्च्ओ (neut = nom)
Instr	वच्च्णेण -णं	वच्च्हेहि -हि
Abl.	{ वच्च्ओदो ¹ -दु वच्च्ओहि वच्च्ओ	{ वच्च्ओहितो वच्च्हेहितो वच्च्ओसुतो वच्च्हेसुतो
Gen.	वच्च्स्स	वच्च्ओणं -ण
Loc	वच्च्हे वच्च्म्मि	वच्च्हेसु -सुं
Voc	वच्च् वच्च्ओ (neut वण)	वच्च्ओ (neut वणाहं -इ)

¹ The abl in *do* is the only form found in prose, in this and the other declensions.

अग्नि = अग्नि masc (neut दहि = दधि)

Nom.	अग्नी (neut दहि)	अग्नीओ अग्निणो (n दहीइ-इ)
Acc	अग्निं —	अग्निणो, अग्नी (?) —
Instr	अग्निणा	अग्नीहिं -हि
Abl	अग्नीदो -दु -हि	अग्नीहितो -सुतो
Gen	अग्निणो अग्निस्त	अग्नीणं -ण
Loc	अग्निमि	अग्नीसु -सुं
Voc	अग्नि (neut दहि)	अग्नीओ अग्निणो (n दहीइ-इ)

माला = माला fem

	SINGULAR	PLURAL
Nom	माला	मालाओ -उ, माला ¹
Acc	मालं	मालाओ -उ
Abl	मालादो -दु -हि	मालाहितो -सुतो
Instr	मालाए -इ	मालाहिं, -हि
Gen		मालाणं -ण
Loc		मालासु -सुं
Voc	माले	मालाओ -उ

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prākṛit inflexion, and the same holds of those in *u* and *ū*

¹ For *māla* cf Var. v. 20, and Bohtl S'ak p 150, on *daamānā*

णई = नदी fem

	SINGULAR		PLURAL
Nom	णई	}	णईओ -उ, (acc णई ? Lass
Acc	णई		p 307, note 2)
Abl	णईदो -दु -हि		णईहितो -सुतो
Instr	} णईअ -आ णईइ -ए		णईहि -हि
Gen			णईण -ण
Loc			णईसु -सु
Voc	णइ		णईओ -उ

The abstract nouns in *ta* and *tva* assume the forms *dá* and *ttana*, as *pinadá*, *pinattana*. The *taddhita* affix *mat* or *vat* is represented in Prákrit by several forms, as *ulla*, *illa*, *ala*, *vanta*, *inta*, (and in prose *anda*, *inda*), as *viarulla* for *vikaravat*, *ira* is used to imply "habit," as *hasira*. The affix *ka* is often added to nouns without any particular meaning, as *bhamaraa*, *sahvá*, for *bhramara*, *sakhi*, and the affix *tri* (*triha*) appears as *ttaa* in *ummáduittaa*, fem *ásauittá* for *unmadayutri*, *ayasayutri*.

SECTION III

Pronouns

The Prákrit pronouns follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja = ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in Prákrit, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined, thus, *kim*, *yad*, *tad*, become severally *ka*, *ja-* and *ta-*, *etad* becomes *eda-*, and sometimes *e-* (thus *etto* for *etasmát*), *idam* becomes *ima-*, *adas* becomes *amu-*. *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki-*, *ji-*, *ti-*, which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter, *idam* also has an instrumental *imma*. Prákrit, in fact, appears to have used the pronominal forms with great laxity, thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in *Śakuntalá* (Williams's edition), pp 36, 2, 115, 3.

We may here add a few peculiar forms which Vararuchi notices, such as *to* and *etto* for *tasmát* and *etasmát* (vi 10, 20), *se* for *tasya* or *tasyah* (vi 11), *sim* for *teshám* or *tasam*, *aha* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enám*. For *kīyat*, *tavat*, etc., we have (by iv. 25)

the forms *keddaha*, *kettia*, *teddaha*, *tettia*, etc , but *keddaha*, etc , properly stand for *kidriṣa*, etc

ज = य (Masc) “Who ”

	SINGULAR	PLURAL
Nom	ओ (अ neut कि = किम्)	जे (जाइ -इ neut)
Acc	अं —	जे —
Instr	जेण जिणा	जेहि जेहि
Abl	अत्तो -त्तु अदो -दु	जाहितो जासुतो
Gen	अस्स जास ¹	जाण -ण जेसि
Loc	अस्सि -स्सि जम्मि -म्मि	जिसु -सुं
	अहि जहि अत्य	

Feminine

	SINGULAR	PLURAL
Nom	जा	} जाओ -उ जीओ -उ
Acc	अं	
Abl	जादो -दु जीदो (?)	जाहितो -सुतो जीहितो -सुतो
Instr		जाहिं जीहि
Gen	अस्सा जासे (?) जिस्सा जीसे	जासिं जाण -ण जीण -ण जीसि (जासां जेसि)
Loc	जाए -इ, जीए -इ जीआ-अ	जासु -सुं जीसु -सु

The personal pronouns are given in Vararuchi, vi 25-53 I have enclosed in brackets those forms which probably never occur in the plays The plurals are regularly formed from new bases, as *tuyha*, *tumha*, *tumma*, *amha*, and, in some cases, *mayha* (cf Hindústānī ماہ and مہ).

¹ We find also a neuter genitive *kisa*, used in the sense of “why?” in the plays

असद् "I"

SINGULAR

Nom	अहं (हं अहअ अहम्मि)	अम्हे (वर्ज in prose, Val xii 25)
Acc	'मं मम (अहम्मि)	अम्हे णो (णे)
Instr	मे मए (मइ ममाइ)	अम्हेहिं -हि
Abl	मत्तो (मइत्तो ममादो -दु ममाहि)	अम्हाहिंतो -सुतो
Gen	मे मम मज्झ मह ¹	णो अम्ह अम्हाणं अम्हे ² (मज्झ?)
Loc	मइ (मए ममम्मि)	अम्हेसु

युष्मद् "Thou"

SINGULAR

PLURAL

Nom	तुम तु (त)	तुज्जे तुम्हे
Acc	(तं तु) तुमं	तुज्जे तुम्हे वो
Instr	तइ तए तुए तुमए तुमे (तुमाइ) ते दे	तुज्जेहिं तुम्हेहि तुम्मेहिं
Abl	तत्तो (तइत्तो तुमादो -दु तुमाहि)	तुम्हाहिंतो -सुतो
Gen	(तुमो) तुह तुज्झ तुम्म तुम्ह तुव तुअ ते दे	वो (मे) तुज्झाणं तुम्हाणं
Loc	तइ तुइ तए (तुमए तुमे) तुमम्मि	तुज्जेसु तुम्हेसु

For the first three numerals, we have the bases *ea* or *ekka*, *do* (with nom, acc *do*, *dure*, *doni*, gen *donham*), *ti* (nom *tinni*, gen *tinham*) *Shash* becomes *chha*.

¹ Beside these forms the *Sapta-sat* gives *mamam* and *maham*

² Beside these forms we find in the *Sapta-sat* *amham*, *ammam*, *mha*, *amhi*, *amhina*

SECTION IV

Verbs

Prākṛit has properly only one conjugation (= the first and sixth in Sanskrit), but, though the prevailing tendency is to adapt the root to this conjugation, fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative.

Present

SINGULAR	PLURAL
1 हसामि हसमि हसन्हि	1 हसामो-मु-म हसिमो-मु-म हसमो-मु-म हसन्हो न्ह
2 हससि	2 हसह (in prose हसध-ध) हसित्या (हसत्य ²)
3 हसदि ¹ हसइ	3 हसन्ति ²

The middle voice has the persons of the singular number, as 1 *mane*, 2. *sahase*, 3 *sahade* or *sahae*.

Imperative

SINGULAR	PLURAL
1 हसमु (Var vii 18)	1 हसामो-म हसमो-म हसन्ह
2 हससु हस हसाहि हसस्त	2 हसह हसध-ध
3 हसदु ¹ हसउ	3 हसन्तु

¹ This is the prose form, and the same is to be remarked of the unelided forms of the infinitive in *dum* and the past participle in *ida*.

² The following are the forms of *as* "to be" Sing 1 *amhi*, 2 *asi*, 3 *atthi*,

It should be added that, instead of *a*, *e* may be optionally used before any personal affix (Var. vii 34), as *hasemi*, etc., *hasehi*, *hasedu*, etc., or, in other words, as *e* is only *aya* contracted, Prákrit allows the verbs to imitate partially the tenth conjugation in Sanskrit

Sanskrit verbs of the first conjugation, in *i* or *u*, may contract the *aya* and *ava* into *e* and *o*, as *vedu*, *hosi*, for *jayatu*, *bharasi*, or may elide the *y* and retain the *v*, as *jaadu*, *harasi*. Verbs in *ri* substitute *ara*, as *harai*, *marai*, for *harati*, *mriyate*. The fourth conjugation is represented by the doubled final consonant of the root, as *kuppasi* for *kupyasi*, or by some similar sign of the elided *y*, as *vuyphas* for *budhyasi*. Verbs of the seventh conj nasalize the root and then follow the ordinary conjugation, as *rundhadi*, *run-dhai*, *rundhei*, for *runaddhi*, those of the fifth add *na* to the root, as *sunam*, *sunantu*, for *śrinomi*, *śrinvantu*, but the Sanskrit forms are sometimes preserved, as *chinomi*, and *sunu* with *sunahi*. In the ninth conj *ná* and *na* are both used, as *janadi*, *janadi*, for *janati*. We also find both *janahi* and *jánhi*.

Only a few fragmentary forms of the potential remain, as 1. *bhaveam*, *jiveam*, 3 *bhave*, *hare* (but cf Weber, *Sapta-ś* p 62)

The futuro has several forms in Prákrit

[a] That most in use has the following terminations —

Singular	1 स्तं स्तामि	2 स्ससि	3 स्सदि, स्सइ
Plural	1. स्तामी	2 स्सध, स्सइ	3 स्सन्ति

These are added to the root with the augment *ṭ*, as *hasissam*,

Plur 1 *amho*, *amha*, 3 *santi*, and enclitic Sing 1 *mhi*, 2 *si*, 3 *tthi*, Plur 1 *mho*, *mha*, 2 *tthā*. In the imperfect we find, Sing 1 *dsam*, *dsi*, 2 *dsi*

etc The *ss* is, of course, only the Prákrit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *chchh* for the characteristic *ss* of the future, as *sochchham* 1 sing^r from *śru*, *rochchham* 1 sing from *vach* (cf Var vii 16, 17)

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc We have also such forms of the first person singular and plural as *hasihāmi* and *hasihamo* (Note also such forms as *lāham*, *daham*, from *kri* and *dā*, Var vii 26, *laham* occurs in Weber's ed of Hāla's *Sapta-śat* 190)

[For the very rare forms with the added *ya* and *ya*, in Var vii 20-22, as *hojya*, *hojya*, *hojjahu*, *hojjahu*, etc, as also for the rare preterite in *ia* and *hīa*, in Var vii 23-24, as *huvia*, *hohīa*, for *abhūt*, see Lassen's *Inst*, pp 353-358 Some of the forms with *ya* and *ya* are found as potentials in the *Sapta-śataka*.]

The Prákrit passive uses the active terminations, but, for the characteristic *y*, it prefixes *ia* or *yya*, as *padhiia*, *padhiadi*, or *padhiyya* for *pathyate* Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammai* for *gamyate*, *dissai* or more commonly *disai* for *drisyate*.

There are two forms of the causal, one in which *aya*, the Sanskrit addition to the root, becomes *e*, as *karedi* from *kara*=*kri* (an *a* in the first syllable of the root becoming *a* by Var vii 26), the other in which *āve* (*abe*?) is added, as *kārāvedī* or *karāvedī* (the *a* of the first syllable being only optionally lengthened, vii. 27).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel pre-

cedes, as *vattum*, from *vach*, *nedum* from *ni*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it, as *ramidum* for *rantum*, the *d* is also often elided in poetry, as *haseum* or *hasum* from *has*

The indeclinable participle in *tivā* becomes *tūna* or *ūna*, as *kaūna* from *ka*=*kri*, *ghettūna* from *ghet*=*grah*, that in *ya* becomes *ia*, and is usually the only form found in prose, even in the simple verb, as *genhua* from *genh*=*grah*. In prose we find a few instances of *tiva* relaxed into *dua*, as *kadua*, *qadua*, for *kritiva*, *gatua*, etc (xii 10)

The present participle active ends in *anta* (or *enta* by vii 34), as *padhanta* 'reciting,' *sunanta* 'hearing' Vararuchi (vii 11) allows a fem form *padhai*, as well as *padhanti*. The present participle middle ends in *mana* (with fem. in *māni* or *mana*)

The passive allows the termination *nta* as well as *māna*, and usually prefixes *yja*, thus we have *karijanta* for *kriya-mana*, but also *dajjhanta* for *duhyamāna*, and *rakkhiamāna* for *raṣhyamāna*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua*=*śrūta*, *ladḍha*=*labdha*, the augment *i* is frequently inserted, as *dhaṇḍa*, *sunḍa*,= *dhṛta*, *śrūta*. There are also some irregular forms, as *runna* for *rudita*.

The future passive participle in *ya* generally assimilates the *y* to the preceding consonant, as *vinappa*, *kajja* for *vynapya*, *kārya*, that in *antiya* becomes either *antia* or *anyja*, as *pūanta*, *karanyja* for *pūantiyā*, *karantiya*.

On the particles, etc, we have little to note, except that *iti* becomes *tṭi*, in which case a preceding *ā*, *i*, or *ū* is

shortened, after an anuswára it is written *ti*, *khalu* becomes *kkhu* after a short or common¹ vowel, and *lhu* after a long vowel (and probably after an anuswára), and similarly *eia* becomes *jevva* or *jevva*, as well as *evva* and *ea*. *Iia* usually becomes *ia* or *va*, for *api* we have *u* or *bi* after vowels, *pi* after *m*, and *avi* at the beginning of a sentence.

The only inferior dialect which requires any mention here is the Mágadhí. It substitutes *ś* for *s* or *sh*, and *l* for *i*, *y* for *j*, and the conjunct *yy* for *ry*, *ry*, and the *nom sing* of nouns in *a* ends in *e* and *i*, as *maśe* for *mashah*.

The above little sketch of Prákrit grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prákrit of Kálidása or Bhavabhúti, of course that of the Mricchhakatiká or the fourth act of the Vikramorvaśi is much harder. I cannot conclude better than with Professor Lassen's words, "Legítima veteris linguæ cognitio non multa dubia relinquet, cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit, quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit"²

¹ I have already mentioned that *e* and *o* are considered common in Prákrit. In verse a final anuswára makes its syllable long even before an initial vowel, but the syllable remains short if the *anuswara* is written as *m* and sandhi takes place between the two words, see Weber, *Sapta-sat* p. 47.

² Those who wish to pursue the study of Prákrit further will find ample materials in the following works — 1 Lassen's *Institutiones Linguae Pracriticae*, 1837, 2 Weber's edition of part of the *Sapta-sataka* of Hâla with his excellent introduction, 1870, 3 the *Prakrita-prakasa* of Vararuchi, 1854 (a second issue published in 1873), 4 the *Prakrita-balaabhishek-(māgadhī)-vyākaraṇa* of Hemachandra, Bombay, 1873, Dr Pischel is preparing a critical edition of this work. It is especially useful for the Jaina Prákrit, cf also Weber, "Ueber ein Fragment der Bhagavati" (Abhandl. der Königl. Akad. d. Wissensch. Berlin, 1865, 1866).

APPENDIX.

Ten *gáthás* in the *Āryá* metre, selected from Prof Weber's edition of the *Sapti-śataka* of Hula in the fifth volume of the "Abhandlungen" of the German Oriental Society

1

Pāpadiassa paino
putthim putte samāruhamammi |
Dadhamannudūmiāc vi
hāso gharinīe nikkamto ||

[Pādīpatitasya patyuh prishṭham putre samārohati, dridhā-
manyudūnāya api hāso grihinīyā nishkrāntah] (11)

2

Ajja mac tena vinā
anuhāsuhā sambharamtīe |
Ahnāvamēhanā ravo
nisāmmo vajjhāpaduho vva ||

[Ādya mayā tena vinā anubhūtasukhāni samsmarantīyā abhina-
vameghānāp ravo nisāmito badhya-paṭaha iva] (29)

3

Tujjha vasā tti hīaam
imehi dīṭṭho tumam ti achchhīmm |
Tuha virahe kīsaī tti¹
tīe amgāī vi piām ||

[Tava vasatī itī hṛdayam, ābhyām dṛishṭas twamīy akshīpī,
tava virahe kṛīśītānītī tasyā amgāny api priyam] (40)

¹ This *ti* is used for *tti* for the metre

4

Kallam kira kharahiao
 pavasai pio tti sunfai janammī |
 Taha vaddha bhaavai nise
 jaha se kallam via na hoi ||

[Kalyam kira kharahridayah pravasaṭi priya iti śrūyate jane,
 tathā vardhaswa bhagavati nise yathāsya kalyamiva na bhavati]

(46)

5

Addamsanena¹ pemmam
 avei adamsanena vi avei |
 Pisunajana-jampiena vi
 avei, emea vi avei ||

[Adarśanena premāpatī, atidarśanenāpy apatī, pisunajana
 jalpitenāpy apatī, evamevāpy apatī]

(80)

6

Dakkhinnena vi ento
 suhaa suhāvesi amha hiaām |
 Nikkaiavena jānam
 gao si, kā nirvudi tāna ||

[Dākṣhinyenāpy āyan, subhaga, sukhāsy asmākaṃ hṛdaya-
 ni, nishkātavena yāsam gato 'si, kā nirvṛtiḥ tāsām?] (84)

7

Taia kaaggha mahuura
 na ramasi annasu pupphajāisu |
 Baddhaphalabhāragarum
 mālaṃ eniṃ paricchaasi ||

[Tadā kṛtaghna madhukara na ramase 'nyāsu pushpajātishu,
 baddhaphalabhāragurvīm mālatīm idānīm parityajasi?] (91)

¹ The *d* doubled irregularly by Var m. 58

8

Uppanṇatthe kaṇṇe
 aichintanto guṇágune tammi |
 Aisura-saṇha-pechchhit-
 tanena puriso haraṇi kaṇṇam ||

[Uppanṇáthe kárye 'tichintayan guṇágunáms tasmín, atisuchi-
 ri-slakshna-prekshitwena purusho harati káryam] (218)

9

Kalahamtare vi avinig-
 gaṇi hīmaṇṇi jaram uvagaṇi |
 Suṇa-kaṇi rahassá-
 i dahā¹ áukkhae aggí ||

[Kalahántare 'py avinirgatáni hridaye jarám upagatáni suja-
 na-kritáni rahasyáni dahaty áyuh-kshaye 'gnih] (328)

10

Volínolachchhīa-rú-
 ajovvaná puttī kinna dūmesi |
 Dīṭṭha-ppanaṭṭha-porá-
 na-janavaa jammabhūmi vva ||

[Vyavalínávalakshita-rúpa-yauvaná puttī kim na dūyase,
 dīṣṭha-pranashṭa-purana-janapadá janmabhúmī iva] (342)

¹ This cerebralizing of a dental letter is frequent in the Saptasatka

LIST OF COMMON IRREGULAR PRÁKRIT WORDS.¹

A

A = cha
 Amsu² = asru
 Amsu = aswah
 Ankollo = ankothah
 Anguli = anguri
 Achchai = asti
 Achchharām, Achchheram = aschar-
 yam
 Achchhi, achchham = akshi
 Ajjā-utto = āryaputrah
 Atthi = isthi
 Atthāraha = ashtadaśa
 Anirāṇa = anīrāṇa (Sak, Williams,
 p. 53)
 Aputtanto, anuvattanto = anuvarta-
 mānāḥ
 Annāraṇa = anyādaśaḥ
 Anṇesadi, anṇesādi = anvichchhati,
 anvishyate
 Anhādi = asyate (Sak p. 60)
 Attā, attāno = ātmā
 Attha = atra
 Atthi = asti
 Adiattham = atyartham
 Adimettam = atimātra
 Adha-ṇa = aṭha kim
 Ante-uram = antah-puram
 Appā, appāno, āpā = ātmā ✓

Appullo = ātmīyah
 Abbhavādi = abbhūyate
 Amariso = amarshah
 Ambam = amram
 Ammo = aho (interj) ✓
 Amh ariso = asmādīsā
 Ambehim, etc = asmābhīḥ, etc
 (r) Ariha, (r) aruha (ariha aruha)
 = (r) arh
 Ariho, aruho (Sak p. 137), = arhaḥ
 Aham = alikam
 Avī-a = upi cha
 Avvo = aho (interj)
 Asivvam = asivam
 Ahā = asau, adas ✓
 Aha im = aṭha kim
 Ahimajjū = abhimanyuḥ (Var III 17)

K

Kudī = āvṛtiḥ
 Kṇā = ājñā ✓
 Anattī = ājñaptiḥ ✓
 Kṇavedī = ājñāpayati
 Kṇādi, āne = jānāti, jāne
 Kḍu = athavā (Mṛichh p. 3, 14)
 Kṇālakhambho, āpālakkhambho =
 ālānastambhaḥ
 Kpā = ātmā
 Apelo, āmelo = āpidaḥ

¹ This list contains most of the irregular words in Bhāmaha's Commentary on Vararuchi, and a number of forms selected from the printed editions of the common plays, but I have not included the Mṛichekhakapikā of the fourth act of the Vikramorvasī.

² Amsu is used as a neuter form in Sapta-s'at 155

Klo = kálāḥ (Mál M p 44)

Kso = aśwah

Asi, (ási) = áśit

Asim = ásam

Ahiyáí, ahi- = abhiyátih

Ahu = áhoswit (Mál M p 29 2)

I

Ia = iti

Ingúlo = angúrah

Idam, idam, inamo = idam

(r) Ichchha (ichchhai) = (r) ish (6)

Itthí, Itthiá = stri

Idha = iha

Imo = ayam

Iminá, imena = anena

Iai = ishat

iai = rishih

I

Idiso, iriso = idrisāḥ

Isálú = irshávān

U

Ua = paśya

Ukkero = utkarah (utkaryah)

Uchchhú = ikshuh

Ujjuo, ujuo = rjjuh (rjukah)

Utthēhi = uttishtha

Una, upo = punah

Uttaiam, uttarijam = uttariyam

Udú = rituh

Ussavo, usavo = utsavah

Uasuo = utsukah

E

Ea = eva

Eam ea, emea, evam vea = evam eva

Eam, edam = etat

Éaraha = ekādasa

Éárisi = etádrisi

Ekkam, eam = ekam

Ekkakkam = ekaikam (S'ak p 199)

Ephim = idānim

Ettam = etávat, iyat

Eddaham = idāsam

Etto = etasmāḥ

Ettha = atra (jra)

Edam = etat

Evvam, evva = evam, eva

Eriso = idrisāḥ ✓

O

O = apa, ava

Okkhālam = ulúkhalam ✓

Ovaso = avakāśah

K

Kaivao = kaitavam

Kai' = kida

Kiñjā, kannaś = kanyaká (Vár xii 7)

Kinerú = karenuh

Kanho = Krishnah ✓

Katto, kado = kasmát

Katthi, kahim = kasmín

Kidua = kṛitwā (prose)

Kudham = katham

Kira (kiri, kare) = (r) kṛi

Kehi, karesu = kuru

Kalambo = kadambah

Kalunam = kurunam

Kasano = Krishnah

Kassa vi = kasyāpi

Kithim = kwa

Kituna = kṛitwā

Kāum, kādum = kartum

Kāham = karishyāmi

Kāhāvapo = kārshāpanah

Kāhe = kadā

Kim nṛdam = kim nvidam

(r) Kina (kunai) = (r) kṛi

Kira, kila = kila

Kiriā = kiriyā

Kirito = kṛitih

Kilanto = kl antah

Kilammadi = klāmyati

Kilittam = klishtam

Kilittam = klīptam

Kilesa = klesah

Kidiso = kidrisah

(r) Kila (kila) = (r) kṛid

Kisa = katham, kim

(r) Kupa (kunai) = (r) kṛi

Kedhavo = kaitabhah

Kettam, keddaham = kiyat, kidrisam

Kerako = sambandhi (kṛitaka) M.ichh.

p 63, S'ak p 289

Keriso = kidrisah

Kevattao = kaivartakah

Kkhu = khalu

Kh

Khaiam, khaiam = khādítam

Khamá = kshamá, kshamá

Khambho = stambhaḥ

Khāpū = sthānuh

Khu = khṛu

Khujjo = kubjah

Khoḍao = sphoṭakah

G

Gamaṇam = grāṇam

Gaggaro = gadgadah

(r) Gachchha (gachchhai) = (r) gam

Gachchham = gamishvami

Gaḍḍaho = garḍabbah

Giddo = gṛtṛh

Gadu = gatwā (prosc)

Gariho = garhah

Garu, gurum, garui = guru, gurvā¹

Gahidā, gahid = gṛhita

Gahiram = gabhuḥ

Gāravam, gauṛavam = gauravam

Gumho = gūṣmah

Giri = giri

Gupthi = gṛhita

(r) Genhā (genhai) = (r) gṛh

Gola, Goḍa = Godāvarī

Gh.

Gharam = grāham

Gharinā = grāhinī

Ghettunā, ghettun = gṛhītwā

(r) Ghola (gholai) = (r) ghāru

Ch

Chauddaha = chatuṛdaśa

(r) Chakkha (chakkhadi) = (r) chaksh

Chadu, chādu = chātu

Chandimā = chandrikā

Chamaram, chamaram = chāmaram

Chātuliam = chāturyam

(r) Chittha (chitthai) = (r) sthā

(r) Chīṇa (chinomi, chinu) = (r) chī

Chindham, chendham = chinham

Chilādo = kirāṭah

Chihuro = chikurah

Chotthī, chaotthī = chaturthī

Choddahī, chaoddahī = chatuṛdaśā

Choriam = chauryam

Chh

Chha = shat

Chhatthī = shashthī

Chhattavanno = saptaparnah

Chhammuho = shapmukhaḥ

Chhāvao = śāvakah

Chhāhā, chhāhī, chhāā = chhāyā

(r) Chhiv (chhivai) = (r) kship

J

Jama = yat

Jua, Jua = yadā

Juvī = yidyapi

Jaunā, Jmunā = Yamunā

Janno, Jaṇḍo = yajñah (Var 11 44, 11 7)

Jithā = yatra

Jidhi = yitha

(r) Jampa (jampai) = (r) jalp

Jiso = yisās

Jahitthulo = Yudhishtirah (Var 1 12, 11 30)

Jihini = yasmin, yatra

Ji, Jiva = vavat

(r) Jana (jani, jānādi) = jñā

Jando = jātī

Jādiso, jāriso = yādṛisā

Jihe = yada

Ji = jyā

Jihā = jhwā

(r) Jujhi = (r) yudh

Jetti = yavat

Jidham = yadṛisam

Jidi, jaadi = jayati

Jevva = eva

Jonhā, joni = jotsnā

Jovanam = yauvanam

Jh

Jhatti = jhatī

(r) Jhā, (r) jhā (jhādi, jhāi)

(r) dhya

(r) Jhura, (r) jūra = (r) krudh

Jhunam = kshinam

Th

(r) Thā, (r) thā (thādi, thāi) = (r) sthā

Thānap = sthānam

D

Dando = dandah

Dasano = dasanah

Dolā = dolā

¹ We also find *gurum*, etc² In *Vepīsamh* (Grill's ed p 102), it is written *Juhitthiro*

N

Nam = nanu = enam, enám
 Nakkho, naho = nakhah
 (r) Nachcha (nachchai) = (r) nṛit
 Navaram, navari = kevalam
 Navi = nápi (Var ix 13)
 Ni = nis-
 Nidálam = lal'ítam
 Niddálú = vidr'ivan
 Nihaso = nikashah
 Nei, nehí = nayati, naya
 Neuram = nūpuram
 Neddám = nidam
 Neddá, niddá = nidra
 Neho = snehah
 Nomallhá, nomáhá = navamallhá
 (r) Nhá (nhái) = (r) sná

T

Tam = tat
 Tamsam = tāsram
 Ta'im = tadánim
 Tai, taiá, ta'í = tadá
 Ta'am = tṛit'iam
 Tanu = tanvi
 Tattahodí = tatrabhavati (Sak p 238)
 Tattha = tatra
 Tadh'í = tath'í
 Tambam = t'imram
 Tambo = tambah (Var iii 13)
 (r) Tara, (r) tira = (r) śak
 Taha, tahá = tath'í
 Tahim, tahi = tasnim, tarhi, tatra
 Tá, tava = t'avat, tat'is
 Táriso, tádisa = tādriśah
 Tálaventaam = tálav'antakam
 Táva = t'avat
 Tikkham = t'ikshnam
 Tinqi = tiyah, tisiyah, trín, trīpi
 Tinham = t'ikshnam or trav'apám
 Tīam = tṛit'iam
 Tupho, tunhikko = t'ushnikah
 Turam = twaritam
 (r) Tuvara (tivaradi) = (r) twar
 Tetnam = tavat
 Teddham = t'adriśam
 Teraha = trav'álasa
 Teloam, telokkam = trailokyam
 To, tato = t'ah
 Tti = iti
 Tthi = asti

(r) Damsa (damsei) = (r) dṛis (causal)
 Damsanam = darsanam
 Daha = daśa
 Dāthi = dāmshtri (Vení-S' p 24)
 Dádhi = damshtá
 Daddho = d'igdhah
 D'anim = idánim
 D'ava = tav it
 Dáhino = dakshinah
 Divro, dearo = devarah
 Di'ho, di'iso = div isah
 Ditthi'í = dishthyá
 Dinno = dattah
 Dis i = dis
 Disai = dṛis'yate
 Dham = dirgham
 Du ill im, duól im = dukulam
 Du uam, duv'arim = d'w aram
 Duo, dudio = dwit'yah
 Due, duve = dwau
 Dudhá = dwidhá
 Dummai, dómái = d'á'yate
 Duhám = dwidhákritam
 Duhio, dukkhio = dukkhitah
) De (dei, denti) = (r) da
) Dekkha (d'ekkhā) = (r) dṛis'
) d'v im = d'v im
 Do, dom = dwau
 Doh ilo = dohad ih
 Doh'uam = dwidhákritam

Dh

Dhan'álo, dhan'anto = dhanav'ín
 Dhid'í, dhí'í = d'uhitá
 Dhi'am = dhav'rim
 (r) Dhua (dhuv'í) = (r) dha
 (r) dhun' (dhunai) = (r) dhú
 Dhurá = dhúh
 Dhúdá = duhitá ✓

P

Pa'avai = Prajapatib
 Pauam, páuam = prákritam
 Pautti = pravṛttih
 Pauttho = proshita
 Paumam = padmam
 Pauriso = paurushah
 Pachchhá, pachchá (P) = paschát
 Pattanam = pattanam
 (r) Pada (paḍai) = (r) pat
 Padi = prati ✓

Padichehha = pratishya (S'ak p 222)

Padichchido = pratistha (S'ak p 153, 1)

Padhamo, padhumo = prathamah

Pannaraho = panchadasah

Pannásá = panchásat

Panhá, panho = prasnah

Patto = praptah

Pattharo, pattháro = prastárah

Padinf = patni (S'ak p 262)

Padumam = padmam

Pamho = pakshman

Palitto = pradiptah

Pallanko = paryankah

Pallánam = paryánam

Pallattham = paryastam

Pavatto, pavottho = prakoshthah

Pahudi = prabhriti

Paho, padho = pantháh

Páadam, paadam = prakatam

Páuso = prāvish

Páúna = pitwá

Páráo, párávao = párávatah

Páremi = párayámi (saknomi)

Páso = párswah

Pí = api

Píá, píaro = pitá

Píkkam = pikwam

(r) Puchehha (puchehhai) = (r) prachh

Putthi, puttham = prishtham

Puno = punah

Purillam = paurastyam

Puriso = purushah

(r) Puloa = (r) dris'

Puhavi = prithavi

(r) Pekkha (pekkhai) = (r) dris

Pindam, pindam = pindam

Pemmam = preman

Perantam = paryantam

Pokkharo = pushkarah

Potthao = pustakah

Ph

Phamso, phariso = sparsah

Pharuso = parushah

Phalihá = parikhá

Phaliho = parighah

Phaliho = sphatikah ✓

Phása = párswa (Mál M p 27)

Bh¹

Bhaam, bhavam = bhaván

Bhaappai = Vrihaspathah

Bhaavam = Bhagaván

² Bhattá, bhattá = bhartá

Bhapadi, bhanádi = bhapati

(r) Bhara = (r) smri

Bharaho = Bharatah

Bhavam = bhaván

Bhavia = bhútwa

Bhave = bhavet

(r) Bhá, (r) bháa (bháai) = (r) bli

Bháá, bháaro = bhratá

Bhánam, bháanam = bhájanam

Bhisini = visini

Bhodi = he bhavati

M

Mamsó, massó = smasru

Maulam = malinam

Maudam = mukutam

Maulam = mukulam

Majjhanno = madhyāhna

Manamsini, má- = manaswinī

Mantham = mastam

(r) Marisa (marisai, marisei) = (r) mrisih

Masanam = masānam

Mahuam = madhukam

Mahesi = maharshih

Māando, máundo = mákandah (chúta)

Māuo = mátrikah

Māsam = māmsam

Máhappam = máhātmyam

Mio, mitto = mitram

Miva = iva

Milánam = mlánam

(r) Mua, (r) muicha (muai, muichai)

= (r) much

Mungo = mridangah

Mettam = mátram

Mottá = muktá

Moro = mayúrah

Moho = mayúkbah

Mhi, mho, mha = asmi, smah

R

Raapam, radapam = ratnam

Rappam = aranyam

-Raha = -das'a, -dris'

¹ For words beginning with b, see under v² Gen bhāṭṭo, bhāṭṭo

Rái, rattí = rátriḥ
 Réaulam, ráulam = rájakulam
 Ráesi = rájarshih
 Rukkho = vṛikshah
 Runṇam, rudiam = ruditam
 Runṇam = rugnam ?
 (r) Rundha = (r) rudh
 Ruppam = rukmam
 Ruppini = Rukmini

L

(r) Lagga (laggai) = (r) lag
 Lachchhi = lakshmiḥ
 Latthi = yasthi
 Lahui = laghwí
 Lehá = rekhá
 Lopam = lavanam
 Lottam = loptram
 Loddhao = lubdhakah

V

Va = iva, vá
 Vaillo = balivardah (Mrichh p 69)
 Vakkhánam = vyákhyánam
 Vankam = vakr im
 (r) Vachcha (vachchai) = (r) vraj
 Vachchho = vatsah, vṛikshah, vakshas
 (r) Vajja (vajjadi) = (r) pad
 (r) Vatta (vattai) = (r) vrit
 (r) Vaddha (vaddhai) = (r) vridh
 Vandhai = badhnáti
 Vammaho = manmathah
 Vamhañjo, vamhaño = brahmanyah
 (Var xii 7)
 Vamhá, vamháno = Brahmá
 Vamhaño = bráhmaṇah
 Varai = vṛinoti
 Variso = varshah
 Valahi = vadabhih
 Valiam = vyalikam (baliyán, S'ak p 107, baliyas, ib 287)
 Vasahi = vasatih
 Vahipf = bhagini
 Váh = vách
 Váraha = dvádas'a
 Vávado, vávudo = vyápritaḥ
 Váhá = báhuḥ
 Váhittam = vyáḥṛitam
 Váho, vappho = váshpah (Var iii 38)
 Vi = api
 Via = iva

Viaḍḍi = vitardih
 Vianá, veaná = vedaná
 Viano = vyajanam
 Viudam = vivṛitam
 Vichechhaḍḍi = vichechhardih
 Vijjuli, vijjú = vidyut
 Viñchhuo = vṛis chikah
 Viñjo, vinno = vijñah (Var xii 7)
 Viliam = vyalika (Weber, cf Var i 18, var lect)
 Visanṇam = vyasanam (Vení S p 58)
 Vihalo = vihwalah, vikalah
 Vihappadī = Vṛihaspatih (Ratn p 58), cf bhaappui
 Vio = dwitiyah
 Viriam = vīryam
 Visu = vimsatih
 Visattho = vis wastah
 Visaddho = vis rabdhah
 Visumbho = vis rambhah
 Visaso = vis'wasah
 (r) Vuññi (vuññai) = (r) budh
 Vuchchadi = uchayato
 Vuddho = vṛiddhah
 Vea = eva
 Vechchhim = vetsyámi
 Vediso = vetasah
 Venhu = Vishnuh
 Vettúna = viditwá
 Vebbhaho = vihw ilah
 Veluriam = vuduryam
 Velli = vallih
 Voehchham = vakshyámi
 Voram = badāram
 Vrandam, vandam = vṛindam
 Vva = iva

S

Saadho = sakatah
 Saahuttam = s'atákritwas
 Sairam = swairam
 Sai, saá = sadá
 Sakkanomi = s'aknómi
 (r) Sajja (sajjai, sajjeḍi) = (r) sṛj or sañj
 Sajjo = shadjah
 Sajjhasam = sádhwasam
 Sadhá = satá
 Saniam = s'anaiḥ
 Saneho = snehah
 Samthaviam, samtháviām = samsthá-pitam

Sapham = s'lakshnam	Súro, sujjo = s'úryah
(r) Sadda (saddāvedī) = á + (r) hwe	Se = tasya, tasyáh
(s'abdaya)	Sejjá = s'ayyá
Saddálo = s'abdaván	Senduram = sindúram
Sappuriso = satpurushah	Sevvá, sevá = sevá
Sampadi, sampadam = sampratī, sám	Soamallam = saukumáryam
pratam	Soupa = s'rutwá
Sammaddo = sammardah	Sochchhaṇi = s'roshyámi
Sarado = s'arat	Sonhá = snushá
Sariá = sarit	Sottam = srotam
Sarichchham = sadriksham	Sothi = swasti
Sariso = sadris ah	Somálo, somáro = sukumáraḥ (Var
Saláhí = s'lághá	u 30, Weber, Hála)
Savariá = saparyá	Soriamp = s'auryam
Savvajo, savanno = sarvajñah	Sossam = s'ushmam
Sahassahuttam = sahasrakṛitwas	
Sárichchham = sadriksham	
Si = asi, (r) as	II
Singho = simhaḥ (S'ak p 286)	Ham = aham
Sidhilo = s'ithilah	Hampso = hraswah
Simiddho = smigdhah	Hañje = hñ kanye
Sineho = snehah	Haddhí = há dhik !
Siri = s'riḥ	Haram = grīham
Silitthim = s'lishtam	Hariso = harshah
Sivino = swapnāḥ	Haladdá = haridrā
Sibharo = s'ik irah	Halo, hālo = hálakah
Sisam = s'rsam	Havim = havis
Siho = simho	Hiaam = hrīdayam
Suuriso = supurushah	Hio = hyas
(r) Suna (sunai) = (r) s ru	Hittham = trastam
Sunādu = s'rinotu	Hiriámi = jhremi (S'ak p 304)
Sunderam = saundaryam	Huri = hrīḥ
(r) Suva (suvaī, suai) = (r) swap	Hirai, hariadi = hriyate
(r) Sumara (sumarai, sumaredi) =	Hu = khalu
(r) smri	(r) Ho, (r) huva, (r) hava = (r) bhā
Sumaro = smarāḥ	Huam = bhūtām
	Homi = bhavāmi

ADDENDUM TO P 27, L 24

As Prakrit has no perfect tense, its place is supplied by the past passive participle in neuter verbs (*kartari kṛtāḥ*), and in others by the past passive participle with the object in the nominative and the agent in the instrumental, cf the use of the Hindustānī participle in d